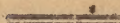


14

AN
ADDRESS
TO THE
TWELFTH CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
EASTERN DIOCESE,
HELD AT CLAREMONT, N. H. SEPTEMBER 26, 1827.

No card

BY THE RT. REV. A. V. GRISWOLD,
Bishop of the Diocese.



MIDDLEBURY, VT:
PRINTED BY J. W. COPELAND:
1827.

ADDRESS.

ONCE more, respected brethren, has the swift current of time performed its annual revolution; and again is it made my duty to state before you "the affairs of the Diocese since our last Convention; the names of the Churches which I have visited; the number of persons confirmed; the names of those who have been received as candidates for orders; the changes also by death, removal, or otherwise, which have taken place among the Clergy, and in general all matters tending to throw light on the affairs of the Diocese."—This duty, aided by your prayers and favoured by your patient attention, I now, not without diffidence, proceed to perform.

To give you a particular account of *the Churches visited*, though to me it might be a pleasure, to you would be tedious. When, through the Lord's goodness, I shall finish the journey now commenced, and another which is soon to follow, far the greater part of our Churches will have been visited once, and some of them twice or thrice during the present year. The Churches already visited are those in Rhode-Island, and those also in Massachusetts, with the exception of those in Newburyport, Bridgewater, Greenfield, Ashfield, Hopkinton, and one or two others. I have also visited Hopkinton and Holderness in this state.

In these visitations 196 have been confirmed.

To the *list of Candidates for Holy Orders* have been added George F. Haskins, Norris M. Jones, George T. Williams, Anson B. Hard, and Charles Cleveland.

To the *Order of Deacons*, Robert B. Drane, Henry C. Knight, Clement F. Jones, James M. Tappan, have been admitted; and the Rev. John Bristed, Benjamin C. C. Parker, and Eleazer M. P. Wells, have been *ordained Priests*.

Changes by death among our Clergy, happily we have none to report: and great cause have we of thankfulness to the Father of Mercies, that, considering their number in this Diocese, so few, since its formation, have deceased. Other changes have not been many or great. The Rev. Mr. Wells has taken charge of the Parish in Gardiner. The Church in Portland increases; and there is still hope that a missionary may soon be profitably employed in the state of Maine. In the large and flourishing village of Saco, a very respectable number of people have formed a society, and are building

a church. The prudence, and energy, and appearance of evangelical zeal, with which they have thus far conducted this good and noble work, gives us reason to hope that God will bless their labours, and that we may soon have there a respectable parish. The Rev. Mr. Wells, the Rev. Mr. Cutler, the Rev. Mr. Hathaway, (who has recently returned to this Diocese,) and others, have officiated in Saco; and there is a pleasing prospect that a Clergyman may soon be permanently settled there.

The parish in Hopkinton in this state, under the pastoral charge of the Rev. Moses B. Chase, aided by the liberality of a gentleman lately of Boston, are also building a handsome stone church. And it is but a just tribute of gratitude and praise to observe here that the Church in this Diocese, and not in this only, is under much obligation to the generous spirit and pious liberality of our brethren, and other pious citizens of Boston. In many instances and many ways, especially during the two or three years last past, have they bountifully contributed to various religious and charitable purposes of great utility. Under God's merciful Providence it is chiefly from their bounty that I am able to travel through this Diocese, and to visit our Churches. It is much to be regretted that we have not more Churches in that city. Excepting one in South Boston, the number of our Churches there, notwithstanding the increase of wealth and population, is but the same as fifty years ago. This has been owing in part to some untoward circumstances, and (perhaps) mistaken policy. So many houses for Divine worship of other denominations have lately been erected there, that the hope of increasing the number of ours is, we may fear, declining.

The Rev. Mr. Mott, on account of ill health, has resigned the charge of the Church in Marblehead, which is now vacant. The Rev. Mr. Parker officiates as a missionary in Lenox; and the Rev. Mr. Tappan in Bridgewater. The Rev. Mr. Blakesley has removed from Great Barrington, and the Rev. Mr. Gilbert, from Connecticut, is about to take the charge of that Church. There are few if any places in this Diocese, where a prudent, pious, active, and devoted Minister of Christ can labour with a better prospect of usefulness than in Great Barrington. With Mr. Gilbert I have very little acquaintance: that he may be what they need should be our prayer. It would perhaps be better if our parishes were more generally in the habit of consulting their Bishop, or the Standing Committee, in their choice and settlement of Ministers. The labours of at least one more Clergyman are wanted on the West side of Connecticut River. We are not without hope that the Rev. Mr. Drane, on his return from the South, will give some further attention to those parts.

On the 13th day of December last, the new edifice in Marshfield was dedicated by the name of Trinity Church. The small parish in Ashfield, to the

utmost of their means, are going forward with the building of their church. In no part of the Diocese would the erection of a decent house of prayer, and the full establishment of an Episcopal Church, promise to be more truly beneficial, than at Northampton. To the liberality of some gentlemen there we are already much indebted; and it is to be hoped and earnestly desired that their generous efforts may be aided by the pious and liberal of other places.

The new parish in Woodstock are also engaged in building a church; and the one building in Middlebury is soon, if the Lord permit, to be consecrated to his holy worship. Several ordinations, with the same divine permission, will soon take place in that state.

A considerable number of our Churches are to good effect aided by the means of our small missionary funds. Several parishes have formed Missionary Societies, and I regret that it is not at present in my power to give you an accurate statement of their number and condition. I have this year received thirty-three dollars from the Female Missionary Society in Hopkinton, N. H.; and thirty-seven dollars from that in Portland. They and others who have made like contributions, are entitled to our thanks, and we are bound to pray that God will reward and bless them. The annual meeting of the Massachusetts Missionary Society, in St. Paul's Church in Boston, last June, was very interesting, and it is hoped will produce good effects. Our Clergy can in few if in any ways better promote the general interests of religion, and of our Church particularly, than by often calling the attention of our people to their duty, and to the blessedness of contributing, in all ways reasonably in their power, to the propagation of the Gospel. And let me be allowed to repeat and reiterate that the contributions for employing missionaries in small destitute parishes in this Diocese, recommended some years since by its Convention, to be made on Easter or some other Sunday, ought religiously to be regarded. Let the minister of each parish state the subject fairly before the people, judiciously selecting a favourable time for the collection, and he will then have discharged his duty. For giving or not giving the people are accountable to Him only who supplies them with means and knows their hearts. Comparatively speaking, there is no backwardness in our people to give: were they called upon as others are, they would, we believe, be more liberal than any other christians.

The meeting of our General Convention last November, and the transactions of that great council of our Church, are things well known. The unanimity which very much prevailed among its members; the prosperity of our Churches which was then exhibited; and the general disposition to support the order and worship; the constitution and discipline of our ecclesiastical establishment, which on that interesting occasion, was remarkably manifested,

are just subjects of mutual congratulation, and of devout thanks and prayer to Almighty God. From our experience and observation we may humbly believe that the Lord is pleased to bless the prudent, pious, and faithful labours of consistent Episcopalians more perhaps than those of any other christian community or sect. And the same experience and observation confirm what the scriptures clearly teach, that the more sound and orthodox are any people in their faith and christian profession, the more offensive to God are their worldly affections, their coldness and want of fidelity.

Some particulars of the business which came before the General Convention, and of their acts and deliberations, it will be proper to notice on this occasion. The general interest which was felt and manifested on the very important subject of Sunday Schools, is a pleasing evidence of a religious concern for the best interests of mankind. A General Sunday School Union or Society was organized under the patronage of the Convention, which we may hope will contribute something to the uniformity and success of this branch of religious instruction. Whether it will be expedient for you to pass any resolution upon this subject, or whether it should rather be left with our State Conventions is submitted to your judgment.

A resolution passed both houses of the General Convention appointing "a Committee to revise the Canons of this Church, and to prepare such alterations, amendments, and additions as they may deem expedient; with power also to make a new arrangement of the Canons." This I need not observe to you is a measure of no small importance. Our present Canons are generally well intended, and wisely framed, but they have been passed at different times as occasion required, and some of them have been so much altered that their meaning is not sufficiently obvious and easy to be attained; and it is much to be desired that they should be revised and digested into a more uniform and simple code. Some of them are so expressed that they cannot be literally and at all times observed, without neglecting what the scriptures require. Rules which are so framed that they cannot at all times, consistently with our duty to God, be strictly observed, have some ill effect: the man who is very scrupulous will be too much, and he who is more lax, will be too little restricted by them. Statutes or laws are restraints upon liberty, and ought not to be made except when necessary or expedient to remedy or prevent some greater evil. Their restrictions should extend no farther than such necessity requires; and so clearly and carefully should they be expressed, that all may understand and literally observe them. To multiply Canons beyond what real necessity requires, and to lay restraints upon our brethren in things which might safely be left to their discretion, manifests distrust of their principles or prudence, and a love of exercising power; and its tendency is to destroy mutual confidence and brotherly affection; to excite jealousies and party

spirit, and to produce intrigues and strifes for office and power. For the more strictly people find themselves bound by laws, the more desirous will they be to have the control and administration of them. Another and perhaps still greater evil of multiplying Canons, is, that the greater is their number, the less will they be respected and observed. This is seen in the case of the English Church, which has too what ours has not, and it is hoped never will have, the weight of the civil power to enforce its Canons. It is in my judgment a favourable circumstance, and an evidence of their wisdom, and love of union, peace, and good order, that the Conventions of the States which compose this Diocese, and our people generally, have manifested so little disposition to legislate and to multiply Canons. Those of the General Convention they cordially receive and conscientiously observe; nor do they (it is believed) see or feel much need of adding to their number. This subject is now open for discussion, and I bring it before the Diocese that you may be prepared at the next General Convention by your delegates to act upon it. And I do it the rather from the uncertainty whether I shall again have an opportunity so convenient.

For these same reasons it is fitting, if not my duty, that I should address you on another subject, which is still more interesting. At the last General Convention the House of Bishops proposed, in a resolution sent to the other House, to make some alterations in the Book of Common Prayer; chiefly for the purpose of removing the objections so generally made to the length of our Morning Service. The remedy proposed was to allow a discretionary power, under certain restrictions, to omit some parts, as expediency should require. The most material was permission sometimes to omit the Litany.—Though in my judgment a plan for shortening the Service, and yet preserving all its parts, more convenient and more generally satisfactory, might have been proposed; yet I conceded to that in the hope that it would give satisfaction, or (which I still hope,) lead to some result that will be generally acceptable. It is well known that the Litany was designed for seasons of calamity, and to be used when christians, with the deepest humiliation, would supplicate God's merciful deliverance from distress. And it may well be questioned whether in making it so common the good effect is not diminished;—whether it were not better to reserve it for the more solemn seasons of public worship; and whether it is even suitable for our joyful festivals.

But when it was found that any permission to omit the Litany was displeasing to a great, if not the greater part of our people, the Bishops withdrew that part of their proposition. The other parts were acted upon by the other House, and are now, agreeably to the provisions of our General Constitution, referred to the consideration of all our Churches, and especially to the Convention of each Diocese. And it is a subject which demands our most mature and

devout consideration. The present proposed alterations, which have in view the shortening of the Service, allow only of omitting a part of some of the Lessons; and, on common occasions, of taking a shorter portion of the Psalms. As this at most can shorten the service but very little, and sometimes not at all; and as it shortens the Evening as much or nearly as much as it does the Morning Prayer, it is not, I think, probable that the Convention will incur the inconvenience of altering the Prayer-Book to so little purpose. If it were permitted to omit the Ante-Communion Service when the Communion is not administered, and when the Epistle and Gospel are not particularly appropriate to the season; and when the Communion Service is used, to omit the Litany, excepting the season of Lent, all parts of the service would be retained, and would in every Church be used. And perhaps this, with some other small alterations, would give the most general satisfaction.

I am well aware of the delicacy and the difficulties of this subject, and how necessary it is, if we would be accounted *Churchmen*, to eulogize the Liturgy, and to deprecate as sacrilege even the least alteration. But on this point I have little anxiety. Nursed as I have been from earliest infancy in the bosom of this Church, having passed my whole life among Episcopalians, as much so perhaps as any man of my age in this country living; and having been above forty years a member of its communion, I have long since imbibed a deep prepossession (not to say prejudice) in its favour. Nor have I, ("as we be slanderously reported, and as some affirm that" the fact is) been changed in my opinion respecting it. That I am wholly free even from bigotry I dare not affirm; but for many years have I endeavoured impartially to examine the claims of our Church to scriptural orthodoxy, and primitive order; and the examination has confirmed me in the undoubting belief that her claims are well founded. Nor am I conscious of having ever said or done any thing inconsistent with such belief. I humbly trust that I have also, in some small degree, imbibed that truly liberal spirit of forbearance and charity which our Church, more than any other christian community on earth, inculcates; and which is not the least among the many proofs that she is indeed *the Church of Christ*. In what manner, and by what means the interest and prosperity of this Church, and of true religion will best be promoted, there will be among us, it must be expected, some diversity of opinion; but in decided attachment to its order and worship, and in a sincere desire to promote its best good, I shall not yield to any one, however lofty or exclusive may be his pretensions. Though I may seem to "speak foolishly in this confidence of boasting," this confession, you must well know, is not uncalled for, and I hope not inexcusable. It is also in some degree necessary to give you a right view of the part I acted in the Convention, on the subject of altering the Liturgy, and to prevent any wrong inference from what I take the liberty of suggesting in

this address. It is undoubtedly a fact that the greater part of those who belong to our Church, or would otherwise attend its worship, think our Morning Service unreasonably and unprofitably long. By a judicious abbreviation we should probably increase the number of members, and of course the blessings of being members of this Church. Let it also be considered that by the alterations which I should sanction, no congregation would be obliged to omit any part of what is now in the Prayer-Book; I would but give permission to omit some parts when found expedient. Consider too that for those who themselves delight in using the whole service, (of whom I am very decidedly one) to enact authoritatively that none of our congregations shall worship God at all, except they will go through with all the services which we delight in, is a stretch of power, which, to say the least, should be exercised with great prudence and moderation; and how *far*, consistently with God's word, it may be exercised is worthy of some consideration.

Some of our brethren whose characters we venerate, and whose opinions we justly respect, think it highly hazardous and imprudent to attempt any alterations of the Prayer-Book: that if we once commence there will be no end of innovations till the Liturgy is destroyed. I apprehend no such result. It has ever been the practice of the Church, and it is the understanding of Churchmen, expressed in the Preface to their Prayer-Book, that it may and should be altered as times change and circumstances require. Can we seriously fear, that such a learned, wise, and pious body of Clergy and Laymen as compose our General Convention, will so mutilate or alter our forms of devotion as to impair their usefulness? From matter of fact we have convincing proof that our people are not disposed to hasty and unprofitable changes; but very much the contrary. It is rather to be feared that if a large and suitable committee were appointed by the General Convention to examine and report on this momentous subject, they would not venture to propose all the improvements which the Liturgy will admit of. And whatever may be the final result of the propositions now before the public, (and what it ought to be I do not take it upon me to say) it is highly fitting that our people should think much on this subject, and not forget it in their prayers to Almighty God.

Your attention, already too long wearied, is requested to one more subject, still more delicate, which has already been brought before one of our State Conventions and may perhaps be proposed to this of the Diocese. Some years have now passed away, since, in one of these public Addresses, I suggested to the consideration of the Diocese, whether it is not expedient to divide it. Not that I am in any degree unwilling, while it shall please God to continue my strength, to visit all our Churches as I have done. Such indeed is my affection for all those which I have been accustomed to visit, and such my grati-

tude for many, very many kindnesses received, that the thought of seeing them no more must be exceedingly painful. But the interest and the feelings of an individual are of but little consideration when weighed in the balance against the public good; and I have endeavoured to make no account of mine. Let the glory of our Divine Master, and the prosperity of Zion, be our first and chief concern; and let Him dispose of us, in our private capacities, as to his unerring wisdom and merciful goodness shall seem fitting. It is probable that a part if not the whole of this Diocese may soon be called to the election of a Bishop. And though I would not willingly say or do any thing to influence your choice respecting any particular person; yet some general remarks on a subject of such deep concern will not be unsuitable to this time and occasion. Popular elections to offices of honour, emolument or power, are very naturally and very generally productive of intrigue, contention, and party spirit; and there is reason certainly to apprehend that something of these great evils may sometimes attend our Episcopal elections.— True it is that if the Episcopal Office were generally viewed and carefully preserved exactly what our Saviour intended; if they who are *chief among his people* were more than others the *servants of all*: if Bishops were distinguished chiefly in being more humble, and *labouring more abundantly* than other ministers of Christ, the office would rarely be sought for; and rarely without trembling reluctance be received. Such is our corrupt nature, that the more the Episcopate is made attractive to human ambition, the greater will be the evils of contending for it. As preservatives against such evils, permit me to suggest two things, which, if I have gained any thing by experience and observation, and by reading the word of God, are worthy of your serious attention.

The one is, far as is now practicable to preserve *the Episcopal Office in its primitive state, and divested of all that is attractive to a worldly mind*; then will fewer desire it who are not willing to spend and to be spent in the Lord's work. To put much power in the hands of an individual is generally dangerous, and of course, to do it unnecessarily is unwise. The power and patronage of Bishops should not be extended beyond what is expedient for the due exercise of their office. Each Diocese should be so small that its Bishop may annually visit every Church, and also, (with a Deacon or other assistant, if necessary,) have a parochial charge. How small the Dioceses were in the early ages is evident from the number of Bishops who attended their Ecclesiastical Councils. The incalculable evils of the Papal and other overbearing hierarchies in the Church arose chiefly from Bishops being suffered gradually to obtain rank and dignity and influence according to the magnitude, importance, and power of the cities or provinces or kingdoms over-

which they presided. That a State and a Diocese should be so identified as they seem to be with us is a defect which it is hoped the good principles and good sense of our people will soon remedy. The emoluments of this office should be no more than are necessary to a decent maintenance and an effectual performance of its arduous duties. Perhaps no one thing has contributed more to the prejudice against Episcopacy than the pride and "pomp and vanities" which have so often disgraced the lives of those who have filled this sacred office. Their prerogatives are to *visit and confirm the Churches*; to *ordain Elders* and other ministers *in every city* and place where they are needed; and to *give themselves more continually than others, to prayer, and to the ministry of the word*. To consider this office as in any degree exonerating us from any of these our more peculiar duties; to suppose that, in consequence of being thus exalted, we may preach less, and be excused from leading in social prayer, is a strange perversion of this holy office.—Christ sends us as he did his apostles, particularly "to preach the Gospel." This is especially our business and duty: Bishops should be as apostles or missionaries, preaching, as their strength will admit and occasion offers, in every city and town and parish within their pastoral care.

The other thing which I would suggest as a preservative against the evils to be apprehended from Episcopal elections, is, in selecting persons to fill this office, to *have regard solely to the honour of God, and the advancement of true religion*: to prefer such as are meet and well qualified "to exercise their ministry duly to the honour of God, and the edifying of his Church." It is desirable that a Bishop should possess great learning and eminent talents; but sound theology, prudence, piety and active zeal, are indispensably necessary. Great literary attainments may aid the Church as much or nearly as much in the station of a parish minister, or of a professor in a college or other seminary; but a true knowledge of the gospel system, and a holy zeal for its propagation, tempered with prudence and charity, can in no other situation be so useful, as in this office. That elections to it may be conducted with harmony, and happily terminate, let all artifice, intrigue, and party spirit be not merely avoided, but detested. Our blessed Saviour *ever spake openly, and in secret said nothing*. The people are most likely to act up-rightly and wisely when left to their unbiassed judgment and free choice.—Attempts to prepossess them in favour of one candidate, or to prejudice them against another, are generally dishonest and unchristian. "Let your eye be single, and your whole body shall be full of light." In regard to the faith and zeal, and the religious views and feelings of those who are considered as candidates for this office, those best qualified will be most diffident, and least willing to accept it. Its vast and awful responsibility, none who justly view

it can without much fear incur. Its labours, and cares, and privations, if duly considered, not many are willing to endure. For its difficulties, its devotedness to God, and its wise execution, who can think himself sufficient? The seeking of such an office is of itself a disqualification; *nolo episcopari* is truly the sentiment and feeling of an humble soul, and pious heart.

To other points would I gladly ask your attention, but I have already much too long detained you. My chief apology is, that in this way I can, most conveniently for all concerned, perform what the Church makes my duty of delivering Charges to the Clergy, and Pastoral Addresses to the people of the Diocese.

Much cause have we of thankfulness for the degree of prosperity which the Lord is every year bestowing upon our Church in these United States.— Yet when we consider that this Church, in our view, certainly, is most orthodox and scriptural, even “the ground and pillar of the truth,” to us it must seem strange and deplorable that its growth is not more rapid—that in all the population of this vast empire we have so few congregations, and many of those few so very small. For this undoubtedly there is a cause, and it behooves us to be well assured that the cause is not our fault. Is the defect in our Constitution and Canons? Then let them be revised. Is there any thing in our Liturgy or manner of worship which is unnecessarily offensive to serious, candid, pious people, and keeps such from our communion? Let the offence be removed. Does this slowness of increase proceed from prejudices against our Communion? then should we do all that in reason we can do to remove those prejudices. Those tenets which we believe important to the salvation of men, we must *earnestly contend for*; but things not essential, if in fact they keep men from embracing what is necessary, should for that reason be relinquished. Or is the defect rather in the faith and piety and zeal of our Bishops and other Clergy? Take good heed then whom you elect to the Episcopal Office, and whom you recommend for the sacred ministry. And let us who already have some grade in “this office and ministration” *take heed to ourselves and to our doctrine*. We of the Episcopal Church occupy, as we may humbly believe, a most important station among the ranks of Christ’s militant host; we stand on the middle ground between the errors of those who on the one hand corrupt the true faith, and diminish the power of religion by human inventions; doctrines of men; useless ceremonies; superstitious rites; unauthorized traditions, idolatrous worship and veneration of saints and relics: and of those on the other hand, who degrade or mutilate religion; who either distort the features of the Gospel, or reject the essential doctrines of Christ, making his cross of no effect. If such be indeed

the very important stand which the Lord hath assigned us, let us be consistent with ourselves, and faithful to our God. "Turn not *to the right hand or to the left.*" Let us shew our Churchmanship, and evangelical zeal, "not in word and tongue, but in deed and in truth." Let it be seen that our religion is indeed primitive and apostolic, by our manifesting that spirit which was in Christ, and that holy zeal which shone in his first apostles.

ALEXANDER V. GRISWOLD:

EPISCOPAL REGISTER.



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JOURNAL

OF THE

PROCEEDINGS

OF THE

DIOCESAN CONVENTION.

CONVENTION OF THE EASTERN DIOCESE.

CLAREMONT, N. H. Sept. 26, 1827.

This being the day for the meeting of the Convention of the Protestant Episcopal Church in the Eastern Diocese, a number of clerical and lay delegates assembled in Union Church, Claremont, at 9 o'clock, A. M.;—present—

RT. REV. ALEXANDER V. GRISWOLD,
President, Ex Officio.

MASSACHUSETTS.—Rev. T. Strong, *Rector of St. James' Church, Greenfield*; Rev. T. Edson, *St. Ann's Ch. Lowell*; Rev. A. L. Baury, *St. Mary's Ch. Newton*.

NEW-HAMPSHIRE.—Rev. C. Burroughs, *Rector of St. John's Ch. Portsmouth*; Rev. M. B. Chase, *St. Andrew's ch. Hopkinton*; Rev. R. Fowle, *Trinity ch. Holderness*; Rev. J. B. Howe, *Union ch. Claremont*; Rev. G. Léonard, *Trinity ch. Cornish*; Rev. G. Richardson, *officiating in Charlestown*.

VERMONT.—Rev. J. Bristed, *Rector of Trinity ch. Ferrisburgh*; Rev. C. Chase, *Rector of Immanuel ch. Bellows-Falls*; Rev. Joel Clap, *Rector of the Churches in Woodstock and Bethel*; Rev. S. Nash, *Union ch. St. Albans*; Rev. S. B. Shaw, *Christ ch. Guilford*; Rev. B. B. Smith, *St. Stephen's ch. Middlebury*.

The following Lay Delegates presented their testimonials.

MASSACHUSETTS.—Amos Lyon, *Newton*; Richard E. Field, *Greenfield*.

NEW-HAMPSHIRE.—William Berry, and Daniel B. Emerson, *Hopkinton*; Isaac Hubbard, and John Blake, *Claremont*; Samuel Putnam, *Cornish*.

Rev. B. B. Smith was appointed Secretary.

On motion of Rev. J. Clap—*Resolved*—That a committee of three be appointed to take into consideration the expediency of recommending to the several parishes in this Diocese, some uniform method of electing Delegates to the Diocesan Convention, and some form for certificates of the same, and report to this Convention.

Rev. T. Strong, Mr. Hubbard, and Mr. Lyon, *Committee*.

On motion of Rev. T. Strong, the Rev. C. Burroughs and Mr. Hubbard of N. H.; the Rev. T. Edson and Mr. Field, of Mass.; and the Rev. C. Chase of Vt.; were appointed a committee to nominate the Standing Committee.

Convention, on motion of Rev. T. Edson, prepared for attending divine service.

After morning prayer, and the sermon by Rev. T. Edson—the Bishop administered confirmation and the Lord's Supper, and at the close of the services the business of Convention was resumed.

The following report was then read and adopted:—

We the undersigned committee, appointed to take into consideration the expediency of adopting some uniform method of electing lay delegates to this Convention;—beg leave to report, that it be recommended to the several parishes to choose their delegates at their annual Easter meeting next preceding the meeting of the Convention. Should they neglect to choose them then, that the Wardens and Vestry appoint them; and that the certificate be signed either by the Clerk, the Wardens, or the Rector of the Parish.

T. STRONG, *Chairman*.

On motion of Rev. T. Strong, a committee was appointed to wait on the Rev. T. Edson, to request a copy of his sermon before Convention, for publication.

Rev. T. Strong, and Rev. C. Burroughs, *Committee*.

Resolved, That Ministers of our Church, Candidates for Holy Orders, and other members of our communion, present in this Convention, be entitled to honorary seats therein.

Committee of nomination of the *Standing Committee* reported the following persons, who were accordingly appointed:—

Clerical Members.—Rev. N. B. Crocker, of R. I.; Rev. J. Morse, of Mass.; Rev. C. Burroughs, of N. H.; Rev. A. Bronson, of Vt.; Rev. P. Ten Brock, of Me.

Lay Members.—Stephen T. Northam, Esq. of R. I.; James C. Merrill, Joseph

Head, Jr. and John Howard, Esqrs. of Mass.

The Rev. C. Burroughs submitted the following resolutions:

Resolved, 1. That it be recommended to the Churches of the Eastern Diocese to form in each, a Missionary Society, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

2. That it be also recommended to the Churches of the Eastern Diocese to establish in their respective Churches, Sunday Schools, and to form Societies auxiliary to the General Protestant Episcopal Sunday School Union; or to procure subscriptions to the funds of this Institution, and to become associated with it.

3. That it be recommended to the churches of the Eastern Diocese to form Bible Classes, or to adopt such a system of Bible Instruction as shall be deemed most desirable and convenient to the Pastors of the respective Churches.

After separate readings, these resolutions were adopted.

The Rev. T. Strong, and Rev. C. Chase, were appointed a committee to request a copy of the Rt. Rev. Bishop's Address for publication.

On motion of Rev. T. Strong, *Resolved*, That the next meeting of this Convention be held at Bellows-Falls, Vt.

Rev. S. B. Shaw, and Rev. C. Chase obtained leave of absence.

Convention adjourned until nine o'clock to-morrow morning.

Thursday, Sept. 27, 1826. }
9 o'clock, A. M. }

Convention met according to adjournment, and after prayers by the Rev. S. Nash, proceeded to business.

The Rev. T. Strong proposed the following resolution:

Resolved, That the Rev. Mr. Howe be requested to communicate to the people of his parish the deep sense which the members of this Convention entertain of the kindness and hospitality which have been received during the present session, and the assurance of our continued prayers for their temporal and spiritual prosperity.

On motion of the same Rev. Gentleman, *Resolved*, That the practice of returning thanks for Conventional Sermons be henceforth discontinued.

On motion of the Rev. C. Burroughs—

Resolved, That this Convention think it desirable and important that the State Conventions of the Eastern Diocese should, previous to the next meeting of the General Convention, express their opinions rela-

tive to the alterations proposed in the Liturgy and in the Constitution of the Church by the last General Convention; and that this resolve be communicated to the secretaries of the respective State Conventions.

On motion of the Rev. A. L. Baury—

Resolved, That the Secretary be requested to call upon the Secretaries of the several State Conventions composing this Diocese, with a view of ascertaining if any thing, and what has been done for the more effectual support of the Episcopate, and that they be requested to report to the next Convention of the Diocese.

On motion of the Rev. Mr. Baury, the thanks of Convention were returned to the Rt. Rev. President, and the Rev. Secretary, for their official services.

Rev. T. Strong, and Rev. C. Burroughs were appointed a committee to report unfinished business.

On motion of Rev. A. L. Baury, seconded by Rev. T. Edson, it was unanimously

Resolved, That the Rt. Rev. the Bishop be requested to employ a missionary to visit every church in this Diocese with an express view of promoting a missionary spirit, establishing Missionary Societies, and aiding feeble Churches; and that each clergyman be requested to raise, by contributions, or otherwise, such sums as may be in his power, to defray the expense, and that the sums contributed be remitted to the Bishop.

Committee on further business before Convention, submitted the following resolutions:

1. That the Rt. Rev. Bishop be requested to authorize some form of service for public fasts.—Adopted.

2. That the Ninth Article of the Constitution which says "no state shall withdraw from this Diocese without the approbation of the House of Bishops," be so altered as to read without the consent of the other States, and of the Bishop of this Diocese.

Laid over for consideration at the next Convention.

On motion of the same Committee that this Convention appoint its own preacher, from year to year; Rev. Mr. Burroughs, Rev. Mr. Edson, and Rev. Mr. Smith were constituted a committee of nomination.

Upon receiving their report, Convention proceeded to appoint the Rev. A. Potter, of St. Paul's Church, Boston, their next preacher, and the Rev. A. L. Baury, of St. Mary's Church, Newton, his substitute.

After singing the 133d Psalm, and Prayers by the Rt. Rev. the Bishop, Convention adjourned without day.—Attest,

B. B. SMITH, Sec'y.